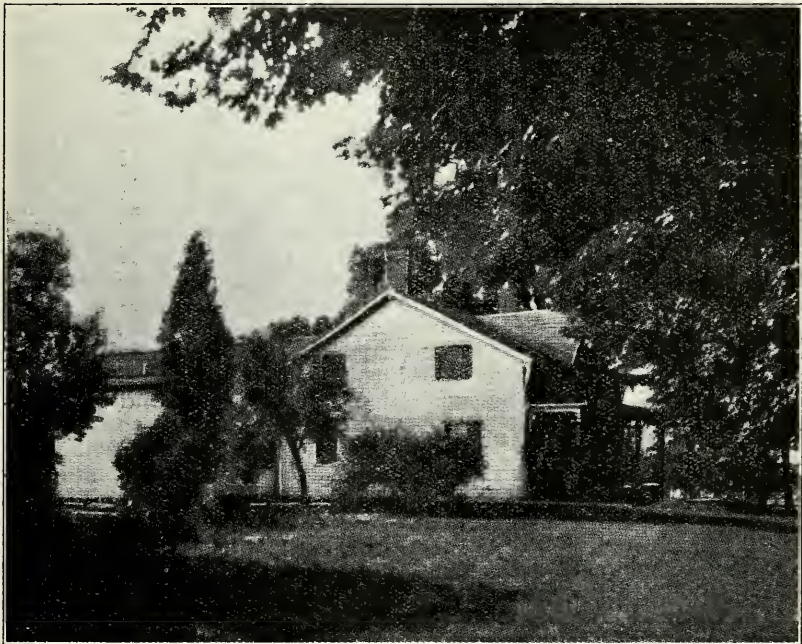


THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840



The Smith Home Near Palmyra

(See articles pages 596 and 600)

Within Its Walls Moroni Appeared to the Prophet

MORONI'S MISSION AND THE BIBLE

By DR. SIDNEY B. SPERRY

OF BRIGHAM YOUNG UNIVERSITY

SOME three years after the appearance of God, the Father, and the Son to Joseph Smith, the young boy Prophet had another visitation from the heavenly realm. It happened on the evening of the twenty-first of September, 1823, when he called upon God in prayer and supplication that he might know his state and standing before his Maker. The earnest petition was granted and a glorious white-robed messenger appeared to him. In the words of the Prophet, "He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni, that God had a work for

An Angel's Visits

In answer to fervent prayer, the Prophet Joseph Smith was visited by the resurrected Angel Moroni in his home near Palmyra, New York (see cover) during the night of September 21-22, 1823—112 years ago this week.

Following the Angel's instructions, Joseph visited Hill Cumorah September 22 of each year for four years, and on September 22, 1827 the plates from which the Book of Mormon was translated were delivered to him by Moroni.

me to do; and that my name should be had for good and evil among all nations, kindreds and tongues, or that it should be both good and evil spoken of among all people." Moroni went on to tell the young man of a hidden record, written on gold plates, that revealed the secrets of the history of the ancient inhabitants of the American continent. It also contained the fullness of the Gospel as delivered by the Christ to these people. This record we call the Book of Mormon.

The angelic visitor explained, too, "that there were two stones in silver bows—and these stones, fastened to a breastplate, constituted what is called the Urim and Thummim—deposited with the plates; and the possession and use of these stones were what constituted 'seers' in ancient or former times; and that God had prepared them for the purpose of translating the Book." The attention of the Bible student is immediately

riveted on this statement. Bible scholars have never fully understood the exact function and use of the Urim and Thummim as mentioned in the sacred text. Moroni's explanation is enlightening and of the greatest interest.

When, some years later, Joseph Smith was translating the gold plates into English, by means of the Urim and Thummim, he came to the following remarkable portion of a conversation of two men in the Book of Mosiah, chapter 8: 13-18:

Now Ammon said unto him: I can assuredly tell thee, O King, of a man that can translate the records; for he has wherewith that he can look, and translate all records that are of ancient date; and it is a gift from God. And the things are called interpreters, and no man can look in them except he be commanded, lest he should look for that he ought not and he should perish. And whosoever is commanded to look in them, the same is called seer. . . .

And Ammon said that a seer is a revelator and a prophet also; and a gift which is greater can no man have, except he should possess the power of God, which no man can; yet a man may have great power given him from God.

But a seer can know of things which are past, and also of things which are to come, and by them shall all things be revealed, or, rather, shall secret things be made manifest, and hidden things shall come to light, and things which are not known shall be made known by them, and also things shall be made known by them which otherwise could not be known.

Thus God has provided a means that man, through faith, might work mighty miracles; therefore he becometh a great benefit to his fellow beings.

THIS clear statement makes abundantly luminous many passages in the Bible relating to the functions of Urim and Thummim and the powers of the seers of old. Some years after the publication of the Book of Mormon, Joseph Smith translated a portion of a papyrus that contained some writings of Abraham, the father of the faithful. In chapter three, verse one, of the English version (The Pearl of Great Price) it is recorded. "And I Abraham, had the Urim and Thummim, which the Lord my God had given unto me, in Ur of the Chaldees." It was probably no mere coincidence, therefore, when the Saviour declared to the Jews: "Your father Abraham rejoiced to see my day; and he saw it, and was glad." (John 8: 56.) As a seer, Abraham was given power to discern the ministry of the Saviour centuries before His earthly advent.

Moroni, the heavenly teacher, made many important scriptures plain to the mind of Joseph Smith. Among others he quoted a number of prophecies from the Old Testament. The Prophet says he quoted part of the third chapter of Malachi and also the fourth chapter, with some variation from the way it reads in our present bibles. Modern revelation makes clear that these chapters refer to the yet future advent in the glory of Christ, the deliverance of Israel and the coming of Elijah the Prophet to deliver the keys of the sealing powers of the Priesthood, so necessary for the redemption of the living and the dead.

From this information we infer that most scholars have not fully understood Malachi's message.

The fact that Moroni also quoted the eleventh chapter of Isaiah ought to call attention to it. Joseph Smith was told it was about to be fulfilled. In March, 1838, the Prophet explained certain matters pertaining to this chapter. His explanations are published in Section 113, verses 1-6, of Doctrine and Covenants:

Who is the stem of Jesse spoken of in the 1st, 2d, 3d, 4th, and 5th verses of the 11th chapter of Isaiah?

Verily thus saith the Lord, It is Christ.

What is the rod spoken of in the first verse of the 11th chapter of Isaiah, that should come of the stem of Jesse?

Behold, thus saith the Lord: It is a servant in the hands of Christ, who is partly a descendant of Jesse as well as Ephraim, or of the house of Joseph, on whom there is laid much power.

What is the root of Jesse spoken of in the 10th verse of the 11th chapter?

Behold, thus saith the Lord, it is a descendant of Jesse, as well as of Joseph, unto whom rightly belongs the Priesthood, and the keys of the kingdom, for an ensign, and for the gathering of my people in the last days.

(Continued on page 604)

THE SIGNIFICANCE OF CUMORAH

TO Latter-day Saints everywhere the erection of a monument commemorating the coming forth of the Book of Mormon is an event of overwhelming significance. Undoubtedly the thing connected with the Hill Cumorah in the minds of the saints generally is not the revelation of the Nephite Record, great as that is, but rather the idea that man has a conscious individual immortality, with all that this idea means. The appearance of Moroni to Joseph Smith is a most startling confirmation of the resurrection from the dead as set forth in the New Testament.



CUMORAH MONUMENT

Moroni, as the Prophet tells us, lived on the American continent at the close of the fourth and the opening of the fifth century of the Christian Era. He was the descendant of a race that had occupied that land for a thousand years. It was his misfortune to see the almost total extinction of his nation—a white, civilized people. After burying in the Hill Cumorah some metallic plates containing a history of the Lehites, which was an abridgment made by his father Mormon, Moroni died. But, somewhere between the time of his death and his appearing to Joseph Smith, in 1823, he was raised from the dead, becoming an immortal being, for the purpose, apparently, of continuing his life of service to another generation than his own. Moroni, therefore, becomes not only a connecting link between two ages of man but between the living and the dead.

In all, Joseph Smith saw and conversed with this heavenly messenger at least seventeen times. Perhaps seven of these visitations of Moroni occurred on Cumorah, about where the monument now stands. It was here the young Prophet received the the gold plates of the Book of Mormon, and it was here that he gave the volume back to its heavenly keeper after he had finished the translation of such parts of it as he was permitted to make at the time. Each of these visitations was extended. One of them continued all one night—the first one. And in each of them Joseph received instruction and information that he could not have obtained in any other way.

While the appearance of Moroni to the modern prophet is not the basis of Mormonism, yet it clearly involves the basis of the faith. For the foundation of Mormonism is the continuance after death of conscious individual immortality, with a resurrec-

tion into a life everlasting of knowing and feeling and willing and service. As we contemplate the details of this whole event—the successive appearances of Moroni to the Prophet—we are overwhelmed with wonder, and our imagination is aflame with hope and satisfaction. The import of the event can hardly be exaggerated.

One hundred and twelve years have now elapsed since the first appearance of this heavenly messenger to Joseph Smith. So far from being a forgotten event, as it would undoubtedly have been had it been a deception or a deliberate fraud, the movement it began has steadily grown till it promises to become one of the great sweeping movements of all time.—(From *The Instructor*.)

AUXILIARY GUIDE FOR OCTOBER

PRIESTHOOD

PRESIDENT JOSEPH J. CANNON, in his editorial of the *Star*, September 5, recommends that the British mission follow the Church-wide plan of combined Priesthood and Sunday School. Under the new arrangement, Priesthood members separate directly from their Sunday School classes to the Priesthood meeting while the sisters all meet together to consider the lesson of the Women's Department in *The Instructor*, published by the Deseret Sunday School Union. After the Priesthood meeting and the Women's Class, both groups meet together for the closing of Sunday School.

Where hall bookings make it necessary to shorten Sunday School to make room for the Priesthood, the second song may be omitted and the Concert Recitation may be given in the classroom. The two-and-one-half minute talk should then be given after the sacrament.

Each of the Priesthood meetings of October will consist of activity reports. If any time remains, the topics outlined in the *Quorum Bulletin*, printed with the fourth quarter Gospel Doctrine Lessons should be studied.—CONWAY A. ASHTON AND THE MISSION SUNDAY SCHOOL BOARD.

RELIEF SOCIETY

First Week. Theology and Testimony. Organization of the First Presidency and the Calling of the Twelve. Objective: To show that these things were done through revelation and that Joseph Smith's word was to be accepted as if it came directly from God to the people themselves.

Second Week. Teachers' Topic Lesson. Self Control. Preliminary programme: Let members tell some incidents in which harm resulted because people could not control their tempers, and some in which good resulted because people did learn to master themselves. Objective: To show that self-mastery is the highest manifestation of power and the most desirable kind of leadership.

Third Week. Literature Lesson. Spiritual Values of Literature. Preliminary programme: Have some of the members discuss their favourite work of fiction, and tell why they like it. Objective: To show that literature furnished many different kinds of knowledge and to recall why they like it. Objective: To show that literature furnished many different kinds of knowledge and to recall that knowledge is power.

Fourth Week. Health Lesson. Bathing. Objective: To show the harm caused by failure to bathe, and the good accomplished by bathing. Preliminary programme: Discuss what is meant by "Cleanliness is next to Godliness"; also, Does physical cleanliness have anything to do with spiritual rest or spiritual cleanliness?—RAMONA W. CANNON,

MUTUAL IMPROVEMENT ASSOCIATION

SUNDAY JOINT PROGRAMME

Organ or piano prelude: Five minutes before opening.

Opening Hymn: "Joy to the World," page 188.

Invocation.

Hymn: "Daniel's Wisdom May I Know," page 328.

Talk by a Bee-Hive Girl: "How Can I Better Observe the Sabbath Day in My Home?"

Talk by a Boy Scout: "What I Think of Sunday Sports."

Special Musical Number.

Talk by an M Man: "Religion and War."

Closing Hymn: "God Be With You."

EXECUTIVES

Don't forget about the £17 10s. that goes to the branches which collect the most money for their Building Fund during 1935. What is being done in your branch to win a share of the bonus?

The entire Sheffield district is uniting to put over a Building Fund Festival on October 9. They plan to have an exhibit section, an oral section with public speech and vocal music, and a literary section. The funds collected are to be divided among the branches of the district.

The £10, the £5, and the £2 10s. bonuses are splendid ones and are worthy of some special efforts. Let us take advantage of Dr. Ray M. Russell's offer and swell the Branch Building Fund. The money collected must be deposited in the British mission office on or before January 15, 1936.

PROJECT FOR OCTOBER

A Hallowe'en Ball is the aim of each of the fourteen hundred Mutual organizations of the Church for the latter part of October. Early planning takes the worry and drudgery out of putting over a social. Make the membership cards mean something by allowing a concession for presenting them at the Hallowe'en Ball. The Drama, Music, and Dancing leaders of the Community Activity Committees should be getting people in mind now for parts in the March Drama and the April Operetta or Musical Comedy.

MANUALS AND GUIDES

The new "three courses in one manual" plan which in effect this year is meeting with hearty approval. Each of the departments can now get its entire course of study, including the lesson material and the two cultural courses, in one volume. Order the manuals from the Mission Bookstore.

The new M. I. A. Executive Guide, which has replaced the Handbook Supplement, is available at the Bookstore at six pence. These books are almost indispensable for efficient leadership. The new Community Activity Manuals are also an excellent help for members of the Branch Community Activity Committees and for any members of M. I. A. who are interested in recreational activities. These manuals are available at nine pence.

YOUNG WOMEN'S SECRETARIES

Are you properly entered in the Mission Secretaries' Contest? If not, consult your district supervisors immediately for instructions. You might just as well win the valuable prizes that are being offered. British mission roll and record books are available at the Bookstore at one shilling and six pence.—BRITISH MISSION M. I. A. BOARDS.

GEMS FROM ACROSS THE OCEAN

By Elder M. Neff Smart

"STATES MAIL" days always cause a pleasant stir among office workers at British mission headquarters. Letters from the folks and friends usually bring enthusiastic comment, and are counted among the treasures of a missionary experience. In fact, the tales and experiences of the loved ones at home often find their way into the Books of Remembrance of travelling elders.

However, other surprise parcels are often brought to the office on "States mail" days in the form of unpretentious "second class" post from Church headquarters in Salt Lake City. Recently there arrived at the Mission office 19 four-pound packages that proved to be veritable treasure chests. And it was with the eager anticipation of buried treasure-seekers that one of the packages was opened.

The first of the gems that greeted our eyes as we impatiently tore the wrapper from the hempen-bound bundle was a handsome green brochure. We turned one or two pages. "Learn To Live Joyously" was the introduction. Upon turning the next few pages we were introduced to "Brigham Young, the Man of The Hour," by Sister Leah D. Widtsoe, grand-daughter of that great Pioneer leader, whose several years as European mission "mother" endeared her to so many saints in Great Britain. Some of the chapter headings gave a key to the interesting treatment given: "His Conversion," "The Fight For Right," "A Call to the (British) Mission Field," "A Leader Amidst Mob Violence," and "Brigham Young As a Statesman."

Further turning of the pages revealed two cultural courses. The first was "Reading," by Harrison R. Merrill. The author's name immediately recalled that he is associate editor of the *Improvement Era* and a professor of English at Brigham Young university. His delightful treatment of the field of reading seemed both attractive and practical. Page 163 revealed "Hobbies," a course prepared by Claire Stewart Boyer and Charlotte Stewart. It, too, was enticing. "Hobbies For The Joy of Them," "Hobbies For Self-Enrichment," "Hobbies as a Social Asset," and "Beginnings and Ends of Hobbies" were some of the headings which jumped before us as we hurriedly scanned the final pages of this nile green volume.

With both regret and anticipation we laid the Adult manual aside and opened another treasure from the package. This time we chose a blue book. "The Gleaner Department, with the Gleaner calendar for the new year, objectives of the Gleaner-M Men joint programmes, and suggestions and directions for organization and activities" were the first words that greeted our eyes. "The Leadership of Joseph Smith," by John Henry Evans, comprised the second and major portion of this book, and as we turned through the descriptions of the Prophet we recalled the favourable comments of members of the Adult department who pursued the same course as part of their 1934-35 programme.

(Continued on page 606)

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, SEPTEMBER 19, 1935

EDITORIAL

A MEMORABLE DATE

THERE are dates in the life of every normal person, organization and institution that are never forgotten. They stand out and above the flow of life's events in the stream of time as notable markers giving interest and colour without which the past would fade away on memory's pages in dull monotony. A birthday is one such date. It marks a beginning, a change, always one of relatively great import in the life concerned.

Among the dates in the life history of the Church that have great significance is September 21, 1823. It was during the late evening of this date that occurred an event of the greatest importance in the history of religion. Joseph Smith, a youth in his 18th year, received a visitation of a heavenly messenger, the Angel Moroni. It is events associated with this visitation that the monument on the Hill Cumorah, dedicated July 21, 1935, aims to commemorate.

Why is the September date, mentioned above, important? To the world it is yet unknown as having any significance. This is because the world does not yet know that on this date occurred the first recorded visit to earth in modern times of an angel from heaven. But there are many important truths in the dominion of religion that the indifferent world does not yet know but must learn. Most of them were revealed in former times and are found recorded in the Holy Bible. To the world, however, this book is practically a sealed volume, its precious truths either never having been read or, if read, not having been understood.

And so this September date is outstanding because it was then that an angel came to earth and explained to one of its inhabitants many Bible-recorded truths and brought essential knowledge, lost to the world. This angel came as a messenger from God in answer to prayer. Hence his visitation proves that God can and does hear and answer prayers—a fact and no longer a fancy. The messenger introduced himself. He came direct from the presence of God. He was a resurrected being and had lived as a mortal about fourteen hundred years before in the very region to which he had now returned. Hence the angels of heaven are real personal beings. They can act as messengers and pass freely between heaven and earth when divinely directed

to do so. Moroni had a tangible body. Hence the resurrection is a process that reunites the immortal spirit with a body, made immortal, just as was exemplified in the resurrection of Jesus Christ. This certain knowledge of the nature of angels was restored to earth in these modern times by this visitation of Moroni. Hence there is no longer any need for the world to be ignorant respecting this matter. Other holy angels came as divine messengers following this first recorded visitation of Moroni. This is one of the vital facts proclaimed by the teachings of Mormonism.

Again, Moroni's message to Joseph Smith during that memorable night certifies the divinity of the Holy Bible. For he quoted many passages and prophecies recorded in this scripture. The fact that he did so leaves no room for doubting or questioning the divinity of these passages. Thus to the Latter-day Saints has come the priceless knowledge that the Bible is not only a good and great book—it is divinely inspired scripture. So there are no people in all the world to whom the Bible can mean more or be more precious than to the Latter-day Saints. All of this notwithstanding many errors undoubtedly have crept into the texts of our modern Bibles in the course of the many copyings, translations and printings through which they have passed. In view of all these vicissitudes it is rather remarkable that our present Bible is as free from errors as we find it. But in these matters our Church is not at sea. Modern revelation to the Church—messages of heavenly beings and divine inspiration—have reaffirmed the Gospel teachings of the Bible.

The visitation of Moroni established certainty and definite knowledge, thus eliminating doubt and error everywhere extant at that time. And this knowledge pertained to man's highest welfare, both here and hereafter; hence his coming was of the greatest importance. Latter-day Saints, therefore, regard the anniversary of this first visitation as one to be remembered and suitably celebrated. The celebration usually takes the form of special features in the sacrament meeting nearest the 21st of September. We recommend this be done in every branch in our missions. This year these meetings will be held September 22nd.—JOSEPH F. MERRILL.

DISTRICT CONFERENCE NOTICES

WELSH district conference will be held Saturday and Sunday, September 21-22, in New Royal theater, Osborne road, Pontypool. President Joseph J. Cannon will be the principal speaker at the Sunday sessions, which begin at 10:30 a.m., 2:30 p.m. and 6:30 p.m.

Bristol district conference will be held in Cheltenham Town hall, beginning Saturday, September 29, at 5 p.m. Sunday sessions will commence at 10 a.m., 2:30 and 6:30 p.m.

LEADERS IN THE MISSION

President William Gregson of Manchester District

By ELDER J. RIDGE HICKS

BIOGRAPHICAL encyclopædias teem with eulogies of great men whose lives have been stories of struggle, of stalwarts who have risen from the lowlands of poverty and hardship to the peaks of leadership and respect. The Church has contributed more than its share of such lives. There are Charles W. Nibley, the Scottish coal miner's son who became a member of the First Presidency of the Church; B. H. Roberts, a Lancashire-born blacksmith as a youth who rose to the position of President of the Council of Seventy and one of the most powerful writers in the Church, and Charles W. Penrose, who as a boy tramped penniless with bleeding feet and as a man sat in the high councils of the Church.



PRESIDENT GREGSON

There are hundreds of similar lives of men who have climbed a rocky path through storms of persecution and blizzards of ridicule and discouragements to reach the summit of success. Among them is that of President William Gregson of Manchester district. Like the others, his life has been one of toil, illumined by a never flickering faith in the Lord.

President Gregson's favourite scripture, Job 19: 25-27, is an expression of his own life:

For I know that my Redeemer liveth,
and that he shall stand at the latter day
upon the earth:

And though, after my skin, worms destroy
this body, yet in my flesh shall I see God.

Whom I shall see for myself, and mine eyes shall behold,
and not another; though my reins be consumed within me.

Almost since his birth in Kirkham (near Preston) April 29, 1877 he has been a bread winner. His father, Nathaniel Gregson, died when William was but three months old, leaving a family of four. When William was 16 he was the sole support of his good mother, Alice Dickson Gregson, who had always taught him prayer and honesty. As a youth he was a regular attender at Wesleyan Sunday School, of which he was secretary for many years.

It was in his twenty-fourth year that two great changes came in the life of this Lancashire man. In the first place, he was married February 28, 1900 to Ellen Mercer at Bury. A few months later they heard for the first time the message of Mormonism.

Like many others, Brother Gregson was introduced to the Gospel on his own doorstep. Elder Joseph H. Haslam was the messenger who brought the good tidings of a more abundant life. Brother Gregson vividly recalls the incident :

I invited him into the house, and we had two hours conversation. During this time some unexplainable influence seemed to take possession of me, and then I realized that this man had something regarding the Gospel that I had not heard before. He called regularly every week and we eventually had cottage meetings at our home.

Manchester District

THE restored Gospel was first carried to Manchester by Elder William Clayton, author of the Pioneer hymn, "Come, Come Ye Saints," in 1838. Born in Penwortham, Lancashire, July 17, 1814, Elder Clayton was one of the early converts to the Church in this land.

On April 6, 1841 the apostles met in Manchester as a quorum. Members of the Council of Twelve present were Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, John Taylor, Willard Richards and George A. Smith. Under the editorship of Parley P. Pratt, the first issue of the *Millennial Star* was printed by W. R. Thomas, Spring Gardens, Manchester, May 27, 1840.

The district now includes Bolton, Hyde, Manchester, Oldham and Rochdale branches. —W. J. A.

Opposition both from friends and relatives soon made its appearance. The church to which I belonged became indifferent, and although we had stopped attending no one visited us, until we decided to accept this latter-day Gospel. I was eventually visited by a member set apart for this purpose. He explained to me his mission and asked me to return to their church. I told him that if he could prove that the Latter-day Saints were wrong I would forsake them and return to the Methodist church. He replied, "I will go home and pray about it and let you know the result." He has not visited me again.

After two years of prayerful investigation, Brother and Sister Gregson were baptized in Osbourne baths, Manchester. That brought a transition in the Gregson household. William Gregson was a self-educated man whose textbooks had been lessons in honesty. His policy was living what he believed. The packages of tea and coffee tins were removed from the pantry shelves. His tobacco pouch was destroyed. One tenth of his earnings were placed away for tithes. Every first Sunday of the month was a day of fasting.

The Lord has poured out His blessing upon William Gregson and his family. Soon after his entrance into the restored Church he was promoted to district manager of the insurance concern for which he had worked for seven years, and he has held that position for 33 years.

In their home Brother and Sister Gregson have witnessed many manifestations which have been wrought by the Lord through the power of the Priesthood. In 1914 their youngest son, Lawrence Mercer, was attacked with infantile paralysis when only 11 months old. Brother Gregson wrote of the incident of his healing in the *Millennial Star* (January 13, 1916):

All the muscles of the limbs and shoulders had almost wasted away,

and death appeared so near that my wife, one Sunday morning, arose at 4 a.m. to prepare the linen for the child's death. I remained with the child, and had come to the same conclusion at 4:30 a.m.

We both knelt down by the cot in which the child lay, and asked our Heavenly Father to take him to Himself, and relieve him of his sufferings.

This prayer was immediately answered, but not in the manner we expected at the moment. We had on the previous fast Sunday both testified that we knew the Lord would eventually restore our loved one to his wonted health and strength. While we were yet on our knees in supplication to the Lord, we were reminded of these testimonies, that if they were given under the inspiration of His Holy Spirit and through the Melchizedek Priesthood which I hold, the child should be restored to health again. We rose from our knees and looked at the child, and although death had apparently settled on him, we knew that even under these conditions he would be restored to health again.

We are thankful to be able to testify that the prayer has been fully realized, our little one has been restored to his health again, new muscles have taken the place of the old ones, new skin has grown over his body, new finger and toe nails have replaced the old ones, and a new smiling countenance has displaced the old one.

Today Lawrence Mercer Gregson is an active worker in the Church, as are his two older brothers, William and Joseph Mercer.

These sons are following in the footsteps of their father, who has been active in the Church since his conversion. Brother Gregson has been superintendent of Bury branch Sunday School (1902-03), Stockport branch president (1904-07), Burnley branch Sunday School superintendent (1910-13), Stockport branch president (1913-16), Manchester branch president (1930-34). Those years in which he did not occupy an office he lived in Macclesfield, where there is no branch.

Early this year Brother Gregson was set apart by President Joseph J. Cannon as president of Manchester district, with Brothers B. W. T. Norman and Frank Kelsh as first and second counsellors, respectively.

Office and Church work occupy nearly all of President Gregson's time, but he manages to keep up his hobby of raising poultry and gardening. His White Leghorn chickens have won many ribbons in fairs and exhibits.

President Gregson's life is a silent song of work, full of happy melodies which come through living the Gospel. He is respected as a man of sound judgment whose advice is always the wise counsel of one who has been through the mill and come out triumphantly by perseverance and faith in the Lord.

MORONI'S MISSION AND THE BIBLE

(Concluded from page 595)

A careful reading of the 11th chapter of Isaiah in the light of what has been pointed out, will show that Moroni was trying to impress on the young Prophet the importance of certain great events to take place in the relatively near future. The dispersed of Israel were to be gathered, and there was to be ushered in that golden age for which prophets and seers have looked, the Millennial era, when peace and righteousness shall abound on the earth. The Church proclaims these prophecies have only in

part been fulfilled since Moroni's appearance, but that still greater events are shortly to take place in complete fulfillment of Isaiah's predictions.

Joseph Smith states: "He also quoted the second chapter of Joel, from the 28th verse to the last. He also said that this was not yet fulfilled but was soon to be." Note that Moroni evidently knew the events mentioned in the verses he quoted were to take place prior to "the terrible day of the Lord"—to use an expression of Joel's. The latter is doubtless a reference to the second advent of the Messiah. It is interesting to note that few scholars understand Joel's predictions in the way the heavenly messenger explained them. Most of the commentators who write about the prophet spend a great deal of time arguing about the data of his book and its "eschatology" and "apocalyptic" without apparently comprehending the fact that Joel was writing of some of the most fascinating themes of the Gospel, viz., the troubles of the house of Israel, its redemption, the coming advent of the Lord in glory, and certain events to precede it, a time of judgment and eventual peace. The Angel Moroni's explanation that the above mentioned passages were soon to be fulfilled makes the Book of Joel a book of warning and judgment to this generation.

THEREFORE, it must be apparent that one of the greatest contributions of modern revelation to the understanding of the Bible is the teaching that the Gospel was in the world from the days of the great patriarchs. All the great prophets of the Old Testament understood the plan of salvation and looked forward to the advent of the Saviour in the flesh, and His sacrifice for the sins of the world. Thus a certain Book of Mormon prophet by the name of Jacob, after explaining he was writing for the benefit of coming generations, says:

For, for this intent have we written these things, that they may know that we knew of Christ, and we had a hope of his glory many hundred years before his coming; and not only we ourselves had a hope of his glory, but also all the holy prophets which were before us.

Behold, they believed in Christ and worshipped the Father in his name, and also we worship the Father in his name. And for this intent we keep the law of Moses, it pointing our souls to him; and for this cause it is sanctified unto us for righteousness, even as it was accounted unto Abraham in the wilderness to be obedient unto the commands of God in offering up his son Isaac, which is a similitude of God and his Only Begotten Son. (Jacob 4: 4-5.)

The Book of Mormon points out the reason such teaching is not more clearly given in our Bible is that, following the death of some of the apostles in the first century A.D., many parts of the Scriptures, at first easy to understand, were taken away. Hence we easily understand why many outside our faith do not comprehend how the Gospel could be in the world before Christ's coming in the flesh.

Attention could be called to numerous other contributions which modern revelation has made to an understanding of the Gospels, the Revelation of John, and many other books of the Bible. The Church invites all men to read and investigate the modern scriptures given by the great prophet and seer of this generation, Joseph Smith.—(Condensed from a talk delivered over Radio Station KSL in Salt Lake City, August 18.)

GEMS FROM ACROSS THE OCEAN

(Concluded from page 599)

"The Use of the Story" then caught our attention. This course, it was noted, is the cultural activity that M Men and Gleaners will study jointly in the first week of the month. This particular jewel of our treasure package suddenly took on a reverent significance as we noticed the name of one of the co-authors. "The Use of The Story" was one of the last literary products of Sister Elsie Talmage Brandley, who recently passed away at her Salt Lake City home. Sister Brandley was an associate editor of the *Improvement Era*.

"The Art of Hospitality," a course which Gleaners throughout the Church will study every third week of the month, next greeted our eyes. It contained such personal headings as "Let's Give A Luncheon," "The Life of The Party," and "We Dine, Or Is It Just Dinner?"—how useful they seemed.

ONE more volume remained in our package—a buff coloured book with a black M Men shield conspicuously adorning its cover.

"Public Address," by Floyd Eyre—the M Men cultural course for each third week—was the first of the three courses contained in this volume, and among its divisions which brought favourable comment from the group were "Fundamentals," "Suggestions For Speaker and Adjudicator," and "A Helpful Outline." "The Leadership of Joseph Smith" was the second course appearing in the volume, and, being identical with the course of the Gleaner manual, we hurried through to the final section, "The Use of the Story." This portion, with its concluding chapter, "Stories and the Home," reminded us that 1935-36 promises many pleasant M Men-Gleaner joint programmes wherein the story will become an instrument in supplying sociability and good fellowship between these two departments.

As the manuals were taken from the packages and placed on the shelves of the Mission bookstore there was a happy resolution to absorb from each of the manuals every truth it contained. Our joyous anticipation of a coming British mission M. I. A. season full of good times and greater learning had been enhanced with new morsels for thought and planning.

OF CURRENT INTEREST

Geneva—Leading League of Nations diplomats continue their efforts to avert a threatening conflict between Italy and Abyssinia. During the past three weeks a League Council committee of five powers (Britain, France, Poland, Spain and Turkey), with the assistance of a sub-committee of experts, has thoroughly investigated the dispute in an effort to reach a pacific solution. In speeches before the League

Assembly, Sir Samuel Hoare, British Foreign Minister; M. Laval, French Prime Minister, and M. Litvinoff, Russian Foreign Commissar, have pledged the support of their respective nations to the League Covenant, which provides methods for acting against belligerent members. Meanwhile Signor Mussolini continues to transport troops to East Africa, and Ethiopia mobilizes.

FROM THE MISSION FIELD

Appointments—Elder A. Fogg Harris was appointed corresponding secretary of British mission September 2, having served as Mission recorder.

Elder Rex A. Skidmore was appointed supervising elder of Norwich district September 2, having served as Mission secretary.

Elder Walter J. Eldredge was assigned September 2 to British mission office to assist with the Mission Health exhibition. He has been supervising elder of Norwich district.

Elder William F. Homer was transferred from Liverpool district to British mission office to serve as Mission recorder, September 8.

Elder Richard G. Harston, former supervising elder of Portsmouth district, was assigned London district supervising elder, September 2, with the amalgamation of Portsmouth and London districts.

Doings in the Districts: Birmingham—

Winning third prize in its section of the Kidderminster Hospital carnival September 7 was the Latter-day Saint float portraying "British Contributions to World Progress." Seated on the platform draped in white trimmed with red and blue, Britannia (Gladys R. Elmes) presided over the representation of the revolving earth, upon which the British possessions were marked by miniatures of the Union Jack. She was attended by infant personification of Navigation (Mer-

rill W. R. Gittins), Judicial (Ruby E. Gardner), Industry (Howard Williams), Scouting (Roy P. Dunn) and Fine Arts (Roland Gardner). The float was prepared by district travelling elders. It was the first time the Church has taken part in the carnival.

Bristol—"The Book of Mormon" was the theme of Bristol branch conference in the branch hall Sunday, September 8. Conducted by Branch President William Collins, the services included talks by District President Herbert Millard, Elder Murrell Ballantyne and Sister Gladys Millard.

Norwich—Sister Millie Dockerill and Violet Daniels were baptized by Elder James Gardiner at ceremonies held in the Norwich branch chapel, Sunday, August 25. They were confirmed by Brothers Frank M. Coleby and William Daniels, respectively.

Lowestoft branch M. I. A. officers and teachers out-

lined plans for the coming season at a meeting and social, Tuesday, September 3. Brother Leslie Coleby is Y. M. M. I. A. president and Sister Hilda V. Cook is Y. W. M. I. A. president.

Norwich branch was honoured with the presence of President Joseph F. Merrill and Sister Emily T. Merrill at sacrament meeting Sunday, September 8. President

"Star" Tracting

LAST week an order for 100 copies of the *Millennial Star* came into Elder Fred R. Glade, circulation manager, from Glasgow, Scotland. It was from Supervising Elder Roscoe G. Ward. The previous week Elder Ward ordered 75 *Stars*.

Elder Ward reports that Scottish district elders are tracting with the Mission magazine and meeting with a new success in spreading the message of Mormonism. In the past three weeks Scottish elders have ordered 9 copies of the Book of Mormon, 78 pamphlets and 12 M Men manuals.

"With a *Star* we have more to talk about, and I think on the average we get more conversations per proportion of doors knocked, more literature distributed (outside of tracts) than we do when doing ordinary tracting" Elder Ward writes.

Merrill recited examples of how the Church was respected more and more throughout the world, and admonished the saints to adhere to Gospel teachings. Sister Merrill related how she had been born in Illinois near the vicinity from which the Mormon Pioneers were driven and how she had been reared in a prejudiced community, but through her own investigation of the Latter-day Saints and their tenets she gained a testimony and joined the Church.

Liverpool—A talk on "The Individuality of the Godhead" was given before the Young Men's Bible class of Moor Lane Congregational church Sunday, September 8, by Brother Clifford Hartley of Preston branch. Elder Dale Barton and Brother Hartley gave Gospel talks before Moor Park Methodist church Senior Ladies' class Sunday, August 11.

Sheffield—Nearly 70 persons attended the opening M. I. A. social of Rawmarsh branch Thursday, September 5. The programme included a sketch, a monologue and community singing.

Manchester—Rochdale M. I. A. officers and teachers outlined plans for the coming season at a meeting and supper in the branch hall, Wednesday, September 4. Refreshments were served by Gleaner Girls. Thirty-two persons attended branch M. I. A. conference in the branch hall Sunday, September 1.

Rochdale branch M Men are planning a busy season, outlining several sports activities in addition

to class work. The club enrollment has been increased during the summer through baseball. Rochdale M Men reached the finals of the National Baseball association cup competition, losing to Latter-day Saint missionaries of London in the first national championship match, 7-1, at Rochdale, Tuesday, September 3. Nearly 8,000 people watched the game. The missionaries are London champions.

Rochdale branch Relief Society has organized a "Singing Mothers'" chorus, which is directed by Elder Keith L. Freeman.

Nottingham—Annual outing of Leicester branch Relief Society was held at the Markfield home of Sister Dorothy Adcock, who served a delicious "tea" and supper. Seven of the sisters attended the local carnival of Leicester Royal Infirmary.

Irish—Belfast branch Relief Society held its opening social in the branch hall, Monday, September 2, under the direction of the officers, Sister Jean Cussans, president; Sisters Sarah Lydia Ditty and Agnes Gaskin, counsellors, and Sister Annie McCurdy, secretary. The programme included a duet by Branch President Joseph Darling and Sister Ruby Gillan, imitations by Brother Joseph Ditty, reading by Elder Victor Bingham, reading by Miss Elinore Dogherty, a solo by Miss Annie Bamber and games supervised by Brother Ditty and Supervising Elder Keith M. McFarlane. Sister McCurdy was compère.

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